



VITAL GRANDIN CHAPLAINCY

Edmonton Latin Mass Community

ARCHDIOCESE OF EDMONTON

Served by the Priests of the Fraternity of St. Peter (FSSP)

Third Sunday of Lent

March 3rd, 2024

Entrance Hymn: # 36 Lord Jesus, When I Think of Thee

Asperges Me: #218

Mass XVII: Booklet p. 19; Angelus p. 1888; Baronius p. xviii

Credo I: Booklet p. 21; Angelus p. 1892; Baronius p. xxii

Recessional Hymn: #35 By The Blood That Flowed From Thee



An 18th century portrayal of St. Paul preaching by Giovanni Paolo Pannini.

On the Incarnation, Continued

Why then did He not appear by means of other and nobler parts of creation, and use some nobler instrument, as the sun, or moon, or stars, or fire, or air, instead of man merely?... The Lord came not to make a display, but to heal and teach those who were suffering. For the way for one aiming at display would be, just to appear, and to dazzle the beholders; but for one seeking to heal and teach the way is, not simply to sojourn here, but to give himself to the aid of those in want, and to appear as they who need him can bear it; that he may not, by exceeding the requirements of the sufferers, trouble the very persons that need him, rendering God's appearance useless to them. Now, nothing in creation had gone astray with regard to their notions of God, save man only. Why, neither sun, nor moon, nor heaven, nor the stars, nor water, nor air had swerved from their order; but knowing their Artificer and Sovereign, the Word, they remain as they were made. But men alone, having rejected what was good, then devised things of nought instead of the truth, and have ascribed the honour due to God, and their knowledge of Him, to demons and men in the shape of stones. With reason, then, since it were unworthy of the Divine Goodness to overlook so grave a matter, while yet men were not able to recognize Him as ordering and guiding the whole, He takes to Himself as an instrument a part of the whole, His human body, and unites Himself with that, in order that since men could not recognize Him in the whole, they should not fail to know Him in the part; and since they could not look up to His invisible power, might be able, at any rate, from what resembled themselves to reason to Him and to contemplate Him. For, men as they are, they will be able to know His Father more quickly and directly by a body of like nature and by the divine works wrought through it, judging by comparison that they are not human, but the works of God, which are done by Him. And if it were absurd, as they say, for the Word to be known through the works of the body, it would likewise be absurd for Him to be known through the works of the universe. For just as He is in creation, and yet does not partake of its nature in the least degree, but rather all things partake of His power; so while He used the body as His instrument He partook of no corporeal property, but, on the contrary, Himself sanctified even the body. For if even Plato, who is in such repute among the Greeks, says that its author, beholding the universe tempest-tossed, and in peril of going down to the place of chaos, takes his seat at the helm of the soul and comes to the rescue and corrects all its calamities; what is there incredible in what we say, that, mankind being in error, the Word lighted down upon it and appeared as man, that He might save it in its tempest by His guidance and goodness?

But perhaps, shamed into agreeing with this, they will choose to say that God, if He wished to reform and to save mankind, ought to have done so by a mere fiat, without His word taking a body, in just the same way as He did formerly, when He produced them out of nothing. To this objection of theirs a reasonable answer would be: that formerly, nothing being in existence at all, what was needed to make everything was a fiat and the bare will to do so. But when man had once been made, and necessity demanded a cure, not for things that were not, but for things that had come to be, it was naturally consequent that the Physician and Saviour should appear in what had come to be, in order also to cure the things that were. For this cause, then, He has become man, and used His body as a human

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instrument. For if this were not the right way, how was the Word, choosing to use an instrument, to appear? Or whence was He to take it, save from those already in being, and in need of His Godhead by means of one like themselves? For it was not things without being that needed salvation, so that a bare command should suffice, but man, already in existence, was going to corruption and ruin. It was then natural and right that the Word should use a human instrument and reveal Himself. Secondly, you must know this also, that the corruption which had set in was not external to the body, but had become attached to it; and it was required that, instead of corruption, life should cleave to it; so that, just as death has been engendered in the body, so life may be engendered in it also. Now if death were external to the body, it would be proper for life also to have been engendered externally to it. But if death was wound closely to the body and was ruling over it as though united to it, it was required that life also should be wound closely to the body, that so the body, by putting on life in its stead, should cast off corruption. Besides, even supposing that the Word had come outside the body, and not in it, death would indeed have been defeated by Him, in perfect accordance with nature, inasmuch as death has no power against the Life; but the corruption attached to the body would have remained in it none the less. For this cause the Saviour reasonably put on Him a body, in order that the body, becoming wound closely to the Life, should no longer, as mortal, abide in death, but, as having put on immortality, should thenceforth rise again and remain immortal. For, once it had put on corruption, it could not have risen again unless it had put on life. And death likewise could not, from its very nature, appear, save in the body. Therefore He put on a body, that He might find death in the body, and blot it out. For how could the Lord have been proved at all to be the Life, had He not quickened what was mortal? And just as, whereas stubble is naturally destructible by fire, supposing (firstly) a man keeps fire away from the stubble, though it is not burned, yet the stubble remains, for all that, merely stubble, fearing the threat of the fire — for fire has the natural property of consuming it; while if a man (secondly) encloses it with a quantity of asbestos, the substance said to be an antidote to fire, the stubble no longer dreads the fire, being secured by its enclosure in incombustible matter; 8. in this very way one may say, with regard to the body and death, that if death had been kept from the body by a mere command on His part, it would none the less have been mortal and corruptible, according to the nature of bodies; but, that this should not be, it put on the incorporeal Word of God, and thus no longer fears either death or corruption, for it has life as a garment, and corruption is done away in it. Consistently, therefore, the Word of God took a body and has made use of a human instrument, in order to quicken the body also, and as He is known in creation by His works so to work in man as well, and to show Himself everywhere, leaving nothing void of His own divinity, and of the knowledge of Him. For I resume, and repeat what I said before, that the Saviour did this in order that, as He fills all things on all sides by His presence, so also He might fill all things with the knowledge of Him, as the divine Scripture also says : *The whole earth was filled with the knowledge of the Lord.*

St. Athanasius, On the Incarnation (Excerpts)
Trans. Archibald Robertson

Announcements

Introduction to the Devout Life at 7 pm on Wednesday will continue this week; **Apologetics will be on Tuesday** at 6:30pm. Please send us an email if you wish to join any session and are not yet included in the emails.

For the next 3 Fridays in Lent, there will be a 7 PM Mass ***followed by the Way of the Cross***, all at Assumption Church. The 7:30am Mass will also continue.

There will be a social after the 12:30 Mass next Sunday. For Lent, savoury biscuits preferred rather than sweet.

All parents and their young adults 14+ are welcome to attend the **Western Canadian Catholic Home School Conference**, March 7-9, 2024, at the Providence Renewal Centre, Edmonton. Theme: Steadfast. Keynote speaker: Fr. Stefano Penna. The weekend includes daily Mass, Adoration, Benediction, talks and vendors. For more information and to register, please go to WCCHSC.com or email WCCHSCREG@gmail.com

Upcoming Holy Week Schedule: Holy Thurs: 7pm (Resurrection Church); Good Friday: 3pm (Resurrection Church); Easter Vigil: 10:30 pm (Assumption Church).

For the full list of announcements for the Archdiocese of Edmonton, see www.caedm.ca

Mass Calendar

Date & Feast*	Mass times	Church Mass Intention	Chapel Mass Intention ①
Sunday, March 3rd Third Sunday of Lent (I Cl)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	C W by L L S&R G by AP CA	
Monday, March 4th Feria of Lent (III Cl)	7:30 am Low Mass	Souls in Purgatory by H	R S by A S
Tuesday, March 5th Feria of Lent (III Cl)	7:30 am Low Mass	B H by J H	Souls in Purgatory by H
Wednesday, March 6th Feria of Lent (III Cl)	7:30 am Low Mass	A S by A S	AP by VP
Thursday, March 7th Feria of Lent (III Cl)	5:30 pm Low Mass; Followed by a Holy Hour & Benediction	R H by J H	OM †
Friday, March 8th Feria of Lent (III Cl)	7:30 am Low Mass 7 pm Mass & Stations	CH by VP E V by A S	
Saturday, March 9th Feria of Lent (III Cl)	8:00 am Low Mass	A O by M R	SW by VP
Sunday, March 10th Fourth Sunday of Lent (I Cl)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass		

* All Masses are at Assumption Church, except for the Sunday 4 pm Mass at St. Edmund's Church.

① **Chapel Mass Intentions** are for those Masses offered privately at the Priests' Rectory
The Sacrament of Confession is available before & after all Masses
 & on Saturdays from **7-8 pm** on at Assumption Church.